

P.A. 291
R. P. Reman
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A
CONTINUATION
OF THE *Knithley*
ACCOUNT

Of all the
Considerable PAMPHLETS

That have been published on either Side

In the present CONTROVERSY,

Between the

Hoathly
Bishop of BANGOR
and Others,

To the End of the YEAR, MDCCXIX.

With Occasional OBSERVATIONS on them.

Thomas Hearne

London, Printed for JAMES KNAPTON, at the
Crown, in St. Paul's Church-Yard, 1720.

Price Four Pence.

A
CONTINUATION
OF THE
ACCOUNT

OF THE
CONSIDERABLE IMPROVEMENTS

Which have been published on the said

in the present CONTROVERSY

between the

Bishop of BANGOR
and Others

To the End of the Year 1720.

With Occasional Observations on them

London Printed for JAMES KINGTON, at the
Corner, in St. Paul's Church-Yard, 1720.

The Fourth Edition.



P R E F A C E.



THE following Continuation of the Account of the Pamphlets published in the Bangorian Controversy, might with more Advantage and Method have been inserted by Parcels in the several proper Places of a new Edition of the Account published last Year: But it would be thought a Hardship for those who have already the first Edition, to be obliged to buy a second, merely for the sake of the Continuation; which it was therefore judged more convenient to print distinctly.

The Continuation contains not only the Pamphlets that have appeared since the publishing of the Account, but some also that had been omitted therein, because they had not come to the Hands of the Collector; particularly the two excellent Letters of Sylvius.

It is conceived that an Account of this Nature may be very serviceable. Every one who has perused the Popish Controversy in King James 2d's Reign, knows not only how useful, but even how

P R E F A C E.

necessary the Account of it's Progress, published by the present Arch Bp. of C. is. And as the present Contriverry concerning Protestant Popery, seems to be of not much less Moment than that concerning Catholick Popery; and therefore the Knowledge of it may not only be curious but serviceable in Years to come: It is hoped this Account may then be of the same Kind of use that the abovenamed one is of now.

It would, I believe be thought a great Advantage towards the right understanding the State and Progress of Opinions and Learning; if from time to time such Accounts of the Management of Disputes in Religion had been published ever since the Reformation: And it would have saved a great deal of the Pains, which 'tis hoped some exact Enquirer and learned Antiquary, will one time or other take in deducing from that Period a good Account of the Rise, Decay and Revolutions of Opinions, and the Advancement of Learning. This, as far as I know, has not yet been tolerably done: And when it shall be done, I believe one thing necessary to be done beforehand, is to make Collections of the Tracts that have been all along writ, and methodise them as well as such Things can be, in the Manner of this Account. If the time of a Work of this Nature's appearing be at any considerable Distance, whoever shall undertake it, will, I dare say, find no Reason to disapprove of the Information this Account may give him in that Part of the Work which will treat of the three last Years.

The

P R E F A C E.

The Disputes that have been on foot during that time, are This on Church Authority, and That on the Trinity : Of which I am told an Account will e'er long be given after the Manner of this. These two Disputes have been so blended in the Tracts written by the Dissenters this Year, that they cannot be separated: I am informed that they will be All inserted in the Account now mentioned, and have therefore purposely avoided taking any of them into this Continuation: One only was inserted in last Year's Account, viz. Mr. Huddy's Sermon (Mis. No. 15.) before it was known what a Controversy there would be among Them. As to the present Uses of such an Account as this to those who being at a Distance from London, have not had Opportunities to know what Tracts have been published, or in what Order, as well as to those nearer, who either have not been at the Pains to take exact Notice, or may not care to charge their Memories with all the Steps in a Dispute so prolix; they are too evident to need insisting upon.

*I have nothing more to add, but that having been informed Mr. Durette thinks himself injured in the Account given, p. 18, that on his subscribing a certain Paper to explain his Meaning, th Bp. of London's Circular Letter against him was recalled by a Second (into which Mistake his own Book led many others as well as me) I find it necessary here to advertise the Reader, that instead of that Sentence he should read,
" But upon Mr. Durette's subscribing a certain
" Paper to explain his Meaning, and also the*

P R E F A C E.

“ **XXXIX Articles of the Church of England as**
 “ *a Test of his Orthodoxy, He was restored to the*
 “ *Favour of his Lordship.*

P. 17, after N^o. XXIV, add,

“ *The Curate of Wilts's Second Letter to the*
 “ *Reverend Dr. Snape — Wherein the divine*
 “ *Authority of our Church Establishment, and the*
 “ *Necessity of continuing Penalties on all Dis-*
 “ *senters from it are demonstratively proved.*



A

Continuation, &c.

S I R,

Jan. 1. 1720.

YOU inform me that it is expected the Account of the Bangorian Controversy published last Year should be continued to the beginning of this. In Compliance with this Notice I have put together the following Continuation under these Heads.

1. Dr. Dawson's Controversy. See Account, p. 32.
2. Mr. Stebbing's Controversy. See Account, p. 36.
3. Dr. Sherlock's Controversy, See Account, p. 37.
4. The New Controversy by the A-Bp. of C——y, and others, who have enter'd the Lists since the Account was published.

1. Dr. Dawson in the worthy Dedication of his *Suffragia Sacra* addressed himself to the Ld. A-Bp. of Cant. in the following Manner.

“Your Grace will never approve the Conduct of——”

“ of — —, but rather the Advice that a great
 “ Statesman gave to *Augustus* upon the first Settle-
 “ ment of the *Roman* Empire, viz. that He
 “ should follow constantly the Established Reli-
 “ gion of his Country; for all Innovations
 “ would foment Sedition in the State, and be a
 “ Means to subvert his Government.

The Bp. of *B.* in his Letter to Dr. *Snape*,
 prefixed to Mr. *Pilloniere's* Reply (see *Sn.*
N^o. XVIII.) takes Notice of — — “ *Augu-*
 “ *stus's* Religion, the same which Mr. *Hobbs*
 “ pleaded for heretofore, and which Dr. *Daw-*
 “ *son* has mentioned with so much Approbation;
 “ the Consequence of which is, that, had he
 “ lived to hear of our Saviour's Doctrine, He
 “ should have guarded against it as a dangerous
 “ Innovation. — And thus is the Christian
 “ Religion dealt with in a Dedication, which
 “ is one of the greatest Indignities that was
 “ ever offered to a Metropolitan of a Christian
 “ Church; and all this amidst Holy Sighs and
 “ Groans over the Growth of Infidelity, &c.

These Remarks occasioned the Doctor to write
 a whole Twelve Penny Pamphlet in Defense of
Augustus's Politician and his Advice, entituled,
 “ A Passage in the Dedication of a Treatise,
 “ called *Suspira Sacra*, vindicated from
 “ the Exceptions of the Lord Bishop of
 “ *Bangor*, with a seasonable Enquiry into
 “ the Hobbeian Religion, &c. by Tho:
 “ *Dawson*, D. D.

It may not be amiss to take notice, that the
 Application of this Advice to Toleration in
Christian

Christian States is not now first made, nor is our Dr. *singular* in it.

Mr. *Bayle* in the Preliminary Discourse to his Excellent Philosophical Comment on the Words of the Gospel, *compel them to come in*, p. 30. ' offers a Word or two to those, *who* ' pretend that Toleration creates endless Con- ' fusions in a State, and proves it by the Advice ' which *Mecenas* gives *Augustus* in *lib. 52. Dion* ' *Cassii*. Then follows the Advice, on which Mr. *Bayle* observes that ' these Words taken in ' gross, and as coming from a Pagan Politici- ' an, have an appearance of excellent Reason; ' but nothing in Nature can be more ridiculous ' than applying them as the *Roman Catholicks* ' eternally do [mark *whence* our Doctor borrow- ' ed the Application of them,] to the insti- ' gating Christian Princes to persecute different ' Communion: because—by virtue of this Ad- ' vice *Augustus* and his Successors were obliged ' to persecute the *Jews* and Christians; and the ' Emperors of *Japan* and *China*, &c. to oppose ' those with all their Might who mention Chri- ' stianity in their Dominions, which the Pope ' will never allow — ' But our Doctor, who is ' more reasonable, does allow it.

The Reader will do well to see the rest of Mr. *Bayle's* Answer in his Book.

II. What is to be added with regard to Mr. *Stebbing's* Controversy now follows. See *Account*, p. 36.

To his Second Pamphlet which has a Preface prefixed by Dr. *Sherlock*, there were the following Answers.

B

I. A

1. ' A Letter to the Reverend Mr. *Stebbing*,
' being Remarks upon his late Book re-
' lating to Sincerity, with a Postscript con-
' cerning the Authority of the Church.
' By a Christian.
2. ' A Letter from *Edinburgh* to Dr. *Sherlock*,
' rectifying the Committees Notion of
' Sincerity, defending the Whole of the Bi-
' shop of *Bangor's* Doctrine, and main-
' taining that Religion, not a Profession
' of it, is Religion, that the Gospel, not
' a Corruption of it, is the Gospel, that
' Christ, not the Church, is Christ—by
' *Gilb. Dalrymple*, D. D.

This had several Editions.

In these two Pamphlets which are wrote by the same Hand (as also a third under the Title of a Christian, see further No. 6.) there are a great many very just and pertinent Observations; but I cannot help declaring my own Dislike of the *manner* of them.

The two following Pamphlets (which I am sorry are less known and have come into fewer hands than they deserve) are wrote in a quite different *manner*, and may justly be compared with the very best Things that have been written in the Controversy. They are,

3. *Sylvius's* Examination of certain Doctrines
' lately taught and defended by the Re-
' verend Mr. *Stebbing*. By *John Balguy*
- 4 ' *Sylvius's* Letter to the Reverend Dr.
' *Sherlock*. By *John Balguy*.

To

To Mr. *Stebbing's* first Pamphlet, viz. 'De-
 fence of the first Head, &c.' Mr *Pratt* pub-
 lished an Answer entituled, 'A Review of the most considerable Wri-
 ters in the great Controversy with the
 Bishop of *Bangor*; containing, an An-
 swer to Mr. *Stebbing's* Defence of the first
 Head, &c. Some Considerations relating
 to the Committee [which are chiefly
 taken from the Bishop of *Peterborough's*
Dr. Snape Instructed, Sn. 19. and *Dr.*
Tenisons Protestation, Com. 37.] 'Miscel-
 laneous Observations on Dean *Sherlock's*
 Writings, A true Representation of Mr.
Law's Extravagant Assertions, Remark-
 ble Contradictions between the Com-
 mittee, *Sherlock*, *Snape*, *Stebbing*, *Law*,
 &c. By *Dan. Pratt*. A. M.

When Mr. *Stebbing's* Defence of the first
 Head appeared, it was thought so little satisfacto-
 ry, that some of the warmest Zealots for the
 Committee condemned it as a *Libel on the Con-*
vocation, and censured him as one that writ
 booty to expose the Representation. Yet is
 this same *Libeller* now the Great *Hero* of the
 same Men, and next to Dr. *Sherlock*, the prime
 Champion of the Church. In so different
 Lights do the same Men see the same Perfor-
 mances at different Views. Thus when Dr.
Sherlock himself was shewn in Mr. *Sykes's* first
 Letter to have taught the same Doctrines he
 condemned in the Bishop of *B.* multitudes
 fairly acknowledged those Tenets could not be

right and defensible when asserted by Him which were false and Heretical when maintained by his Lordship. Yet what was to be done? Dr. *Sherlock* was the only Man that was able by a plausible Gloss to represent the Proceedings against that Bishop as warrantable. What remained therefore, but that those who freely condemned him at first, should have the Complaisance to be convinced by him that 'tis the Teacher, not the Doctrine, which is Heretical and by all means to be suppressed?

The Censure I have mentioned was passed on Mr. *Stebbing* for giving up very justly in his first Piece the Passage in the Report concerning Excommunication. But this Dr. *Sherlock* had cleared up his Understanding to approve of when He wrote his third Piece, to which He prefixed a Preface concerning *that* passage, and *another* in his own Remarks on Sincerity, where He affirmed that 'a Man might be in such Circumstances as that He must needs sin which way soever He acts, whether He follows his Conscience or follows it not.' For this odd Assertion He has made as odd a Defence, which has been considered in

6. 'The Case of an Erroneous Conscience represented in a new Light, being an Enquiry, 1. Whether following an Erroneous Conscience is Sin. 2. Whether doing an Act, wherein one follows in, is Sin. In Answer to a Part of Mr. *Stebbing's* Defence of the Nonjurors, &c.

' In a 2d. Letter to the Reverend Mr. Stebbing. By a Christian.

The Bishop of *Bangor* in his 'Common Rights of Subjects defended' just took notice of Mr. Stebbing's Performances, particularly that on Sincerity; but neither thought it necessary, nor was at Leisure to enter into a Controversy with Him. Which when Mr. Stebbing found He must despair of, He condescended to make a Reply to what Mr. Pyle had wrote against Him on the Subject of Sincerity, in a Pamphlet entituled,

7. 'The true Meaning and Consequences of a Position of the Bishop of *Bangor* concerning Sincerity asserted against his Lordship's General Charge of Misunderstandings, and the particular Exceptions of Mr. Pyle: Wherein is shewn that this Writer instead of justifying his Lordship against the Committee, has given Him up in every particular. With a Preface shewing that his Lordship's Intention in Writing — was to make way for *Independency*. By H. Stebbing M. A.

There will be in a little time published an Answer to this Preface, in which will be shewn, that by the Constitution of our Church, the Church Powers are lodged in the Civil Magistrate, as the Representative of the People whose they originally are; and that those are the furthest from *Independency* and the best Friends of the Constitution, who contend the

these Powers are originally in the Christian People, and not in any one Sett of Men who are called Clergy, exclusively of other Christians.

III. I come now to Dr. *Sherlock's* Controversy.

In answer to his 'Vindication of the Corporation and Test Acts,' besides the Pieces mentioned already in the Account, there were published, *Case of the dissenting protestants, by Moses Lowman, 1779.*

1. 'The Principles of an Occasional Conformist stated and defended, with a Preface in Answer to Dr. *Sherlock's* Reflection on Occasional Conformity, in his Vindication of the Corporation and Test Acts. By *Moses Lowman*. 1778.
2. 'A Defence of the Protestant Dissenters, in Answer to the Misrepresentation of Dr. *Sherlock* in his Vindication, &c. By *Moses Lowman*. 1779.
3. 'The Wickedness and Injustice of making any Addition to a Divine Institution by Human Authority a Term of Religious Communion, and Qualifications for Civil Employments.
4. 'Dr. *Sherlock's* Vindication of the Test Act examined, and the false Foundations of it exposed, in Answer to so much of his Book against the Bishop of *Bangor* as relates to Protestant Dissenters.

See Mr. *Pratt's* Miscell. Observ. on Dr. *Sherlock's* Writings above St. No. 5.

When

When the Bishop of *Bangor's* 'Common Rights of Subjects defended' was published, I thought I might very fairly presume it would have put an End to his Controversy with Dr. *Sherlock*. But it has happened otherwise; and 'tis proved true what one observed, that if the Bishop write a thousand Books, Dr. *Sherlock* will write a thousand and one. He resolved to quit the Stage with the last word, and therefore gave us the following Pamphlet, in the Title Page of which, contrary to his laudable Custom, He did not insert any thing that was invidious or reflecting.

5. 'An Answer to the Lord Bishop of *Bangor's* late Book entituled the Common Rights, &c. By *Thomas Sherlock*. D. D.

It is but the first Part of the Answer He pretends He designs; and without entering at all into the Argument, is barely (as the Title to the first Page, which seems afterwards to have been altered, intimates,) 'An Enquiry into the true Meaning and Intention of the Corporation and Test Acts.

As the Whole of the Bishop of *Bangor's* Doctrine may be right, tho' every Word in this Book were true; and as the Dean has not thought fit to publish the two remaining Parts of the Answer He promised; the World will judge the only Reason of printing this was to go off with a Flourish, and maintain the Affectation of having the last Blow, tho' so light as not in the least to be felt by the Antagonist.

To

To this there was a Preface prefixed against Mr. *Pierce*, which Mr. *Pierce* replied to in

6. ' The Charge of Misrepresentations maintained against Dr. *Sherlock*. By James *Pierce*.

The Dean took Notice also in his Book of two Writers against his Vindication of the Acts, viz. the Author of the Principles of an Occasional Conformist (above No. 1) and Mr. *Lowman*.

Mr. *Lowman* replied in

7. ' Remarks on Dr. *Sherlock's* Answer to the Bishop of *Bangor's* late Book, &c. in further Vindication of the true Meaning of the Corporation and Test-Acts, by *Moses Lowman*.

And thus I once more take Leave of Dr. *Sherlock*, who I dare say cannot much triumph for any encrease of his Reputation in the Management of this base Design of oppressing the Bishop of *Bangor*; nor can reflect on it now it is over with any great Pleasure.

IV. The fourth Head must begin with taking notice of a Letter which this Year has universally been the Subject of Discourse, printed in an Oration at *Zurich*, and said to have been sent to a Professor there by the Arch-Bishop of *Canterbury*. It contains very bitter Invectives against the Bishop of *B.* and the other Bishops that favour Him, and very indecent Reflections on the Ministry for tolerating such grievous Wolves.

The

The indiscreet publication of this Letter has on the other Side drawn as bitter Invectives and indecent Reflections upon Him as those contained in it.

There have been three Pamphlets printed on this Occasion.

1. ' A short Vindication of the Lord Arch-Bishop of C. from the Imputation of being the Author of a Letter lately printed at *Zurich* concerning the State of Religion in *England*. *Thomas Herne*.
2. ' A Letter to the Lord Arch-Bishop of C. proving He cannot be the Author of a Letter to *Suitzerland*; in which the present State of Religion in *England* is blackened and exposed, and the Ministry are misrepresented and traduced. *Tho. Gordon*
3. ' A Vindication of the Orthodox Clergy, in Answer to two scurrilous Libels pretending to be Vindications of the Arch-Bishop of C. but scandalously reflecting on his Grace and our most Orthodox Clergy.

His Grace seems to me to have no more Reason to thank this *serious* Vindicator, than his *Mock-Defenders*: The Vindicator justifying the Letter, only by a dull Repetition of what has been long ago confuted, *viz.* the heap of Scandal against the Bishop of *B.* and Mr. *Pillon*: that was picked up and invented by Dr. *Snape* and Mr. *Mills*.

It was printed for *Their* Bookseller.

But if his Grace was severely handled in these Pamphlets for the *Zurich* Letter, Dr. *Hare* made Him amends much about the same Time in his Sermon entituled

4. ' Church Authority vindicated, in a Sermon preached at *Putney*, *May 3*, 1719.
' at a Visitation of the Peculiars of the
' Arch-Bishop of *Cant—y*. By *Fr. Hare*,
' D. D.

The Preface tells the World, it was published much against his own Inclination, and purely in compliance with the Importunities of those who heard it, who desired it might be printed, *in a manner not to be denied*. Soon after, came out

5. ' A Letter of Thanks from a Young Clergyman to the Reverend Dr. *Hare*,
' for his Visitation Sermon at *Putney*.

By Joseph Butler

Mutemus clypeos, Danamq; Insignia nobis.

Aptemus: Dohus an virtus quis in Hoste requirat?

The Author personates that Young Clergyman to whom the Dean some few Years ago is supposed to have addressed ' the Difficulties and ' Discouragements, ' He is said to be a Person who has favoured the World with several of the best *Free-thinkers*, as that on *Optick-Glasses*, &c.

The Bishop of *Bangor*'s Answer to this Sermon will very shortly be published.

Dr.

Dr. *Hare* recommends in a particular manner the following Pamphlet wrote a little while before,

6. ' A Discourse of the Visible and Invisible
' Church of Christ. In which it is shewn,
' that the Powers claimed by the Officers of
' the Visible Church are not inconsistent
' with the Supremacy of Christ as Head;
' or with the Rights and Liberties of
' Christians as Members of the Invisible
' Church. By *John Rogers*, B. D.

It is just now answered very completely and largely in

7. ' The Authority of the Clergy and the
' Liberties of the Laity stated and vindicated. In Answer to Mr. *Roger's* Discourse of the Visible and Invisible Church. By *A. A. Sykes*. A. M.

Two Sermons preached at the Bishop of London's Visitation, have been printed by his Command. viz.

8. ' A Sermon at St. Sepulchres, Nov. 10.
' By *James Knight*, D. D. And
9. ' A Regular Succession of the Christian
' Ministry asserted, in a Sermon at *Islington*, Nov. 19. By *Nath. Marshal*, D. D.

The first of these Sermons is written with an unparall'd degree of weakness. The Text is *Deuter. XVII. 12. The Man that will — not hearken unto the Priest — or unto the Judge — shall die, &c.* By this the Preacher says Provision is made to prevent Divisions in the Jewish Church, to banish publick Disputes, and the

occasion of them, by an Authoritative Interpretation and inflicting Death on those who did not submit to it. ‘ And what more prudent and effectual Method, says He, can be ‘ possibly taken to preserve the Peace of *the Church of Christ*, and the Purity of Doctrine ‘ committed to it?

But 1. Many things might be said against arguing from what was done or to be done in the *Jewish State*, to what is to be done in the Christian State.

And 2. This Text was not at all meant to prevent Divisions as to speculative Points of the *Jewish Religion*, nor to direct an Authoritative Interpretation of controverted Passages in their Religious Law: Nor did the *Jews* proceed in that Manner in their Religious Controversies, such as that between the Pharisees and Sadducees, &c. But the Text evidently relates to *Civil Matters* only. Nor do I know how it could possibly have been more clearly confined to them than it is, v. 8. The Place is plainly a Direction to *Inferiour Courts* of Civil Judicature. The Judges in which are directed, ‘ If there arise a matter too hard for ‘ thee in Judgment (N. B.) *between Blood and Blood, between Plea and Plea, between Stroke and Stroke, being Matters of Controversy within thy Gates*; then shalt thou arise, and ‘ get thee up into the place which the Lord ‘ thy God shall choose, &c.

Is it possible that it should have been more clearly expressed? Or how could it have been
more

more evident, that (as Bishop *Kidder* says on the place) ‘Matters of *Faith and mere Belief*’ are not mentioned here; much less is it in the least intimated that the Sanhedrim was to be thought *Infallible*? For the Matters of Controversy are directly said to be such as follow, ‘*between Blood and Blood*, i. e. in the case of Murther, whether it were Voluntary or Accidental: *between Plea and Plea*, that is, in Causes depending between Plaintiff and Defendant; *between Stroke and Stroke*, i. e. in the Case of Wounds inflicted by one Man upon another. *Exod.* 21. 20, 22. The Inferior Magistrates were obliged to put in Execution what the Sanhedrim determined, and the Parties concerned obliged to abide by the Determination of this great Council *in these doubtful Cases*, v. 10, 11. And then v. 12 He who would not so acquiesce, That Man should die.

I will only transcribe Mr. *Pyle*’s Paraphrase on the Place and Context. ‘All difficult Causes either about Matters highly Criminal, or Civil Controversy about Debts, Purchases &c. which any Inferior Courts cannot clearly decide, shall be referred to the Supreme Court of Judicature, consisting of the High-Priest, Priests and other Lay-Judges elected into that great Council, where the Tabernacle stands. And from the Sentence there given, shall be no Appeal. Both Parties shall rest entirely satisfied

‘ satisfied in it, and none dare to contradict or
 ‘ revile the Determination made in Cases of
 ‘ this Nature. And whoever presumptuously
 ‘ and audaciously opposes the Authority of this
 ‘ Supreme Court, shall die for the same as a
 ‘ Terror to others, and for preventing all scan-
 ‘ dalous and dangerous Examples of resisting
 ‘ the higher Powers.

To interpret this of *Religious* Matters, and
 from hence to argue for Authoritative Interpre-
 tations of controverted Passages of Scripture
 among Christians by a Convocation of Clergy-
 men, and to hint that those who dispute the
 Authority of such Interpretations ought to be
 put to Death, is *Infatuation*, or something
worse.

But I proceed.

The Bishop of *Oxford* also in his Charge this
 Year expressed a great deal of Displeasure a-
 gainst my Lord of *Bangor*. The Charge is printed.

10. ‘ The Bishop of *Oxford*’s Charge to the
 ‘ Clergy of his Diocese at his Trienni-
 ‘ al Visitation in *July* 1719.

What is objected in it against the Bishop of
B. will be considered in a P. S. to his Lord-
 ship’s Answer to Dr. *Hare*’s Sermon, which will
 shortly be published.

Since the Publishing the *Account*, which is
 now *continued*; there have been published the
 following Books mentioned *as expected* in that
 Account.

See p. 24.

11. ‘ Of

11. ' Of the Relation between the Church
' and the State: Or how far Christian and
' Civil Life affect each other. Being a
' Translation of a Book of Baron
' *Puffendorf's*. With a Preface giving
' some Account of this Book and its Use
' with regard to the Present Controver-
' sies. *Benjamin Jbbor, M.A.*

See p. 23.

12. ' A Reply to the Bishop of *Bangor's*
' Answer to the Representation of the
' Committee of Convocation, addressed to
' his Lordship, by *Will. Law, M. A.*

Little Notice has been taken of this Performance, which is writ in a Manner and Style peculiar to the Author. Mr. *Pratt* in his Treatise mentioned above, has considered some of his extravagant Assertions. There has been also published in Answer to Him, a Letter partly in jest and partly in earnest, entituled,

13. ' A Letter to the Reverend Mr. *Law*,
' Council for the Committee of Convo-
' cation and the two Famous Universities,
' in a Cause depending between them and
' the Bishop of *B.* By a Free-thinker at
' *Oxford*. The Author of the Convoca-
' tion, a Poem.

See p. 39.

Dr. *Tenison's* Letter there mentioned, has been published, entituled,

14. ' A Letter to the Reverend the Prolo-
' cutor being an Answer to that part of
' his

- his Letter that relates to the King's Supremacy. By *Edw. Tenison*. D. D.
P. 40. Insert, as omitted in the account,
15. ' The Protestant Rule of Judging of the way to Salvation. A Sermon preached at *St. James's Westminster* on *March 31*.
1717. By *Tho. Pyle* A. M. And
16. ' The Duty of Christians with respect to Human Interpretations and Decisions. By *Samuel Bold* Rector of *Steeple*.
This is said to be by that Ingenious Gentleman who has wrote several Tracts in Defence of Mr. *Lock's* Reasonableness of Christianity and other Works.

P. 43. after No. 18. insert as reprinted this Year,

17. ' Right Reformation: Or the Reformation of the Church of the new Testament represented in Gospel Light. In a Sermon preached to the House of Commons 1646. By *Will. Dell*. Now reprinted with a Dedication to the Bishop of *B*.

P. 44, at the End, add

18. ' An Historical and Rational Inquiry into the Necessity of an Uninterrupted Succession of Diocesan Bishops, &c. Wherein is considered the Nature of the Sanhedrim, the Synagogue, and the Rights of Society before the writing the sacred Books, and since. *In 2 Vols*.

There will very shortly be published,

Dis-

19. ' Discourses on several Occasions, viz:
 ' I. Reason our Guide in Religion. II.
 ' Rules for the due Understanding of the
 ' Divine Attributes. III. The Holy
 ' Scripture our only Rule of Faith. IV.
 ' The Right of all Christians to examine
 ' the Truth of all Things that are pro-
 ' posed to us as Articles of Faith. V. A
 ' Sincere Enquiry an Excuse for unwill-
 ' ing Errors, &c. By *Dan. Whitby*, D. D.

There have lately been published

20. ' Eight Sermons on several Subjects,
 ' viz. The Original Freedom of Man-
 ' kind, &c. By *Jonathan Smedley*, M. A.
 ' Dean of *Killala*,

which must not be omitted in this Account,
 since the Author tells us in the Preface, that
 the ' Tendency of the Collection is to promote
 the ' *Gospel-Freedom*; to encourage the *En-*
quiring after and Adhering to Truth; and to
 dispose Protestants of every Communion to
 Benevolence, Forbearance and mutual Love
 to one another.

In a late *Gazette* there is the following Ar-
 ticle from *Switzerland*.

' *Dr. Turretin* has published at *Geneva* a
 ' Dissertation entituled,
 ' *Nubes Testium pro moderato & pacifico*
 ' *de rebus Theologicis Judicio, & insti-*
 ' *tuendâ inter Protestantes concordia.* A
 ' Cloud of Witnesses for judging mo-
 ' derately and peaceably in Religious Con-
 D troversies,

‘ troversies, and for promoting Concord
‘ among Protestants.

‘ which He has dedicated to the Lord Arch-
‘ Bishop of *Cant.* This Treatise, which is
‘ much applauded by the moderate People of
‘ this Country, recommends to the different
‘ sorts of Protestants a mutual Toleration.

This Controversy is hinted at in a Passage of
a Book printed this Year at *Utrecht*, entitled,
de Republicâ, by *Jo. A. Hoffman*. Because
That Book may not come into many hands, I
will transcribe the Passage. It is *l. i. c. 11*,
12.

‘ *Sacerdotes mali ubicunq, invaluerunt, duo*
‘ *fere secum vitia trahunt, Superbiam atq;*
‘ *Avaritiam. Hæc ex pristinæ Egestatis me-*
‘ *moriâ nascitur; Illa ex Opinione Authorita-*
‘ *tis atq; Doctrinæ, quâ Homines qui studia*
‘ *Literarum primis tantum digitis attigerunt,*
‘ *præ cæteris solent intumescere. Ubicunq,*
‘ *igitur inerebuerit Sacerdotale Imperium, ne-*
‘ *cesse est ut cum Crudelitate, Dolo, Fraudi*
‘ *bus, calliditate conjungatur. Testes sint*
‘ *subditi Ecclesiasticorum, egestate, ignorantia*
‘ *desidiâ, vestigalibusq; exhausti, observatores*
‘ *ipso Machiavello. Neq; multiplicandi sunt*
‘ *præter necessitatem otiosi Sacerdotes, neque*
‘ *sine magnâ Cautione Administrationibus Ci-*
‘ *vilibus admiscendi; neq; amplioribus rediti-*
‘ *bus donandi, quam fert eorum conditio.*
‘ *Tantum Suppetat unde honestè vivere ipsi,*
‘ *& familiam alere possint. Laudanda hæc Bel-*
‘ *gerum prudentia est. Ubi contrarium usu,*

venit

venit — ministri potius reditus, quam animarum salutem curare, desidia, factionibus rebusq; novandis tanto magis se dedere, quanto plura vel jam tenent ipsi, vel alius promiserit. “ Hoc si primi Reformatores cogitassent, *certa Respublica* neque bello civili immersa esset olim, neq; nunc intestinis simultatibus arderet, quarum cum nuper igniculus emicuerit, Deus posthæc *incendium* avertat!

As this Controversy first began from the Writings of my Lord of *B.* against the Nonjurors. It is proper to take notice of an Answer to the Nonjurors published this Year entitled

21. ‘ A Treatise against the Non-conforming Nonjurors. In Answer to the Objections which Mr *Dodwell*, Dr. *Hickes*, Dr. *Lowth*, Mr. *Collier*, — Mr. *Whiston*, &c. have brought against the Church of *England*. In 2 Vols. By *Geo. Rye*, D. D.

It is dedicated to the Bp. of *Oxford*, who, the Author says, has a particular Right to it, because of his vouchsafing him his Assistance and Direction throughout it. There is shewn in it a great Acquaintance with Ecclesiastical History.

Mr. *Whiston*’s being mentioned among the Objectors against the Church of *England* give me occasion to insert here the Title of his Book, which was omitted in the Account.

22. ‘ Scripture-Politicks or an Account of Government Ecclesiastical and Civil out
D 2 of

‘ of the Old and New Testament, with a
 ‘ PS. relating to the Report of the Com-
 ‘ mittee about the Bp of *B.* By *W.*
 ‘ *Whiston* M. A.

It is dedicated to the Bishop of *B.*

The Objections in it animadverted upon by
 Dr. *Rye*, relate to the Case of *Zadock* and *A-*
biathar.

I will only add one general Observation,
 That tho’ the Principles maintained by my
 Lord of *Bangor*, do appear to be the only ones
 upon which our Reformation or indeed any Re-
 formation can be justifiable; tho’ they evidently
 tend to vindicate Christianity from the Objecti-
 ons that are unanswerable by those who contend
 for the contradictory Principles, such as that it
 makes God a Being acting not by reason or ac-
 cording to the fitness of things, but by Arbitrary
 Will and Pleasure; making his Creatures Happi-
 ness or Misery in the next World depend on the
 accidental Circumstances of being born and edu-
 cated in this or that Society of Men; giving them
 Faculties in this World which yet they must not
 use; and enduing them with Reason and Judg-
 ment for no other Purpose, but to try their Faith
 in renouncing them; Tho’ this and much more
 be true: Yet the number of those who appear in
 publick Opposition to Him, encreases; as fast
 as former ones are baffled, new ones of higher
 Stations and greater Dignity succeed; whilst
 many who are of the same Sentiments with
 Him, content themselves with being Well-
 wishers to his Cause, and except those who

at first sided with Him, few openly appear
in his Assistance.

To what this may be owing, I know not:
But I cannot think standing Neuter defensible,
when Points of this Weight are debating. I had
almost said, it was a shame, that among so many
Bishops, who are heartily Friends to the Com-
mon Rights of Mankind and the Liberties of
Christians, not one should think himself ob-
liged to share the Pains and the Resentment,
which a generous Attempt to assert and secure
them has brought upon my Lord of B. from
the Patrons of Slavery and Ecclesiastical Am-
bition. So righteous a Cause will make its
Way, however deserted by those who ought to
support it: Who when they see it prevail, will
too late repent they have no share in the Glory
of being active in bringing it to pass. I am

Yours &c,

POST.

POSTSCRIPT.

THE Bp. of B's Answer to Dr. Hare is now published, viz.

• An Answer to the Reverend Dr. Hare's
 • Sermon, Intitul'd, Church Authority
 • vindicated: In which the Texts of
 • Scripture relating to this Subject are
 • examined; The Doctrine of Sincerity
 • is explain'd and defended; And several
 • other Important Points are consider'd.
 • with a Postscript occasion'd by the Lord
 • Bishop of Oxford's late Charge to his
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 • Bangor.



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present Times, but rather a strong Presumption, if
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of Sarum.

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